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EFFORTS TO PRESERVE PUBLIC INTEREST IN TRADITIONAL CULINARY PRODUCTS IN ORDER TO IMPROVE THE COMMUNITY'S ECONOMY

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Abstract *Efforts to preserve traditional culinary are one form of protecting traditional culinary delights from the variety of western foods that enter Indonesia, especially in the Cirebon region. The goal is to preserve food that is rarely traded, even less demanded, therefore researchers want to design a right agarma scheme that still exists in the current era of modernization. This research method with quantitative methods with the number of respondents classified into 2 categories, namely adolescents 12-21 and adults 22-35 years so a total of 30 respondents. The results of this study are adolescent categories, taste, appearance and presentation are important in choosing a food. Meanwhile, the adult category chooses taste, appearance, price, distribution, image and presentation. Traditional culinary interest is an identity of a region and has a cultural entity, that is, 56% of respondents in the youth category choose food because there are cultural values and beliefs in it, and 83% of respondents in the adult category say the same thing. Overall 67% of respondents or the majority of respondents chose food because of cultural values, beliefs. Constraints and the development of traditional food have been evaluated with the advice of researchers, one of which is promoting traditional food with online media, then changing the packaging as attractive as possible with a trademark as a characteristic, easy to remember. In conclusion, the dual traditional culinary mesri and cemplung can still be preserved and developed with more interesting pamasaran methods.*

Introduction

The word culinary is taken from the English word "culinary", things that deal with the kitchen related to cooking skills according to Candra in (Habibbullah, 2019). Micro, small and medium enterprises (MSMEs) are part of national businesses that play an important role in realizing goals. National development according to the essence in (Saleh, Hermawan, & Chozin, 2013), Culinary is one of the cultural products that is closely related to society, because apart from the main function

of foodstuffs as the fulfillment of culinary staples it also has historical and even philosophical values (Gardjito & Wardana, 2003) Traditional culinary is a form of culture that is characterized by regionalism, specificity, various kinds and types that reflect the natural potential of each region.

Food is not only a means to fulfill one's nutritional needs (Furqon, 2020) one of the famous foods is culinary from Bali Traditional Balinese culinary (KTB) usually has a high traditional value and taste, this can be seen from various special dishes for offerings or offerings made with shapes, colors and a series of symbols that have complex meanings (Sri & Nyoman, 2019).

Consumption of food has now become part of the process of creating new exciting experiences in life for most of humanity. Besides being able to fulfill its function as hunger reliever, human food can also reduce stress (although temporarily)(Harsana, Baiquni, Harmayani, & Widyaningsih, 2019).

Changes in the lifestyle of people in Indonesia as well as the development of the Internet and digital technology have actually influenced the existence of Indonesian specialties which are now rare and endangered. Indonesian hawkers are also challenged to find solutions in order to preserve the original delicacy of Indonesian culinary delights, most of which come from recipes passed down from generation to generation. Local food is often associated with two descriptors in sustainable agriculture, which is environmentally friendly and supports the local economy (Saleh et al., 2013).

One of the traditional foods that has its own uniqueness from other traditional Indonesian food is traditional Sundanese food (Fajri, 2018). Thus, it is hoped that the increasing public interest in traditional food which is the identity of an area and using basic ingredients and supporting materials that are available in nature and are environmentally friendly can support the local community's economy through opening up business opportunities.

There is one food that is quite famous, one of which is from Jakarta. The Betawi tribe is a tribe that inhabits the city of Jakarta, even history records that the Betawi tribe is the result of acculturation from several tribes in Indonesia and even several nations in the world (Untari, Darusman, Prihatno, & Arief, 2019).
Food is a basic thing that is needed by society, because with food, humans can maintain their life. In meeting these needs, people are competing to buy various kinds of food products (Halim & Santoso, 2017).

It is different with traditional food which is also often defined as food that shows the characteristics of an area and the values that exist in the area according to

the inner aprile (Adiasih & Brahmana, 2017). Which is different from today's food which is completely packaged. The packaging culture has actually started since humans became acquainted with the food storage system (Maflahah, 2012). One of the traditional foods that has its own uniqueness from other traditional Indonesian food is traditional Sundanese food (Fajri, 2018). Bogor is an area in Indonesia that has a variety of traditional dishes, including traditional snacks (Nurul Sukma Lestari, 2018).

Traditional food is also interesting enough to be used as a business, for example, as local MSMEs make culinary tours, especially taking the theme of nature. Culinary tourism is an alternative in supporting the potential for natural tourism, cultural tourism, historical tourism and marine tourism. This culinary tour is part of the existing types of tourism, because it is incomplete if tourists who come do not try the special culinary delights in the area (Pakpahan & Kristiana, 2019).

Especially for some areas, especially Bali, there are not many traditional restaurants that specialize in traditional Balinese dishes. Balinese specialties. Balinese cuisine or food has its own peculiarities, such as a mix of spices that without a measure is able to produce a rich flavor composition, which is generally done by men as patus / lawar maker Suandra in (Ayuningsih, 2017). The number of tourist objects in Indonesia, especially historical and cultural tourism objects, is inseparable from the diversity of ethnicities, cultures and history of the Indonesian people. In addition to historical and cultural tourism objects, Indonesia which is along the equator is also rich in natural attractions (Sulastri, Hasniah, & Suraya, 2019).

The growth mentioned above shows that the food business has good prospects, but if you look further, it turns out that the foreign culinary business is growing very rapidly in Indonesia so that it threatens the traditional culinary business according to Hen in Cirebon culture is a mixture of various ethnicities. Since the Dutch era, Cirebon is a government administrative area. The tribes that inhabit the Cirebon region, among others, are Javanese and Sundanese. Apart from the inhabitants of the archipelago, Cirebon culture also absorbs a lot of foreign cultures, such as Arabic, Chinese culture, with cultural diversity that ultimately acculturates the culinary products of traditional food which was found in Cirebon.

In general, culinary products in Cirebon are categorized into two major parts, namely the main course (main course) which is the staple dish of a complete menu arrangement which is served breakfast, lunch or dinner, with larger portion sizes such as docang, Nasi Lengko, Nasi Jamblang. , empal barrel, empal tamarind.
The second category is snacks, which is a term for foods that are not the main menu (morning meal, lunch or dinner) such as pancakes, miekoclok, gejrot tofu, soup porridge, fake, ketandaun tape, gepu. However, there are also foods that are

rarely found to be preserved in the Cirebon area, especially in Cirebon, which are excited, namely double misri and cemplung. Food that is considered a snack is something that is meant to temporarily relieve one's hunger, provides a small supply of energy to the body, or is something that is eaten to enjoy its taste.

According to the results of the Loewe Indonesia psychographic survey according to Palupi in (Nurul Sukma Lestari, 2018) traditional food only touches 20.1% of the Indonesian consumer society. They are those who live in villages, do not have many desires, are simple, with a low socio-economic level. To be able to attract the strongest, confident and strong-character group of consumers who are well-established, as well as realistic consumer groups which constitute 28.7% of the entire Indonesian consumer society, maximum efforts must be made.

Therefore, specifically in the Cirebon area, according to statistical survey data from 2015-2020, only 20% of Cirebon residents are happy to know traditional foods. packaging and the amount of food from the west that is more attractive in terms of shape, packaging, price and taste as well as contemporary.

Based on the description above, the researcher is interested in conducting more in-depth research because there is a concern that the loss of traditional food which is the identity of a region and in this case the Cirebon area, especially in the Cirebon Girang Village, Talun District, Cirebon Region.

Method Research

In this study, the type of research used is quantitative research in which data is expressed in numbers and analyzed using statistical techniques, factual and accurate by making a questionnaire for respondents who will answer traditional food statements. The number of respondents in 3 Cirebon Girang areas, namely Talun hamlet, Astana hamlet, and Arumari hamlet, were classified into 2 categories, namely adolescents 12-21 and adults 22-35 years, the total number of respondents was 30

Result and Discussion

What is the pattern of people's behavior in consuming food because it is feared that the increasing number of western food (western food) can further distort the existence of traditional culinary, especially in the Cirebon region. There are six indicators asked in the behavioral pattern questionnaire seen from taste,

appearance, price, distribution, image and presentation. The results obtained are, Youth Category Taste Table, appearance, price, distribution, image and presentation (teenager).

Table 1

Answer	taste	View	price	distribution	Image	Presentation
Yes	18	12	8	5	8	12
no	0	6	10	13	10	6

While the price indicator is only 33% of respondents who think It is important that the remaining 66% do not really mind the price when they want to consume a food. The same thing also happened to the distribution indicators, only 28% thought that the ease of getting food was something that could motivate them to consume food, 72% of respondents did not really care about these distribution indicators. Of the 56% respondents in the adolescent category do not really pay attention to the image of a food, only 44% care about the image of food and are motivated to consume food because of its image. And the last presentation indicator, 67% of respondents agree that time in processing food and cleanliness are things that need to be considered when they decide to consume food, the remaining 33% do not really care about the time in processing food and hygiene.

Table 2

Answer	taste	View	price	Distribution	Image	Presentation
Yes	12	10	12	12	10	12
No	0	2	0	0	2	0

As for the adult category in the following table, from the table above, the majority of respondents agree that food color and food design are important and can increase the desire to consume food and this was stated by 83% of respondents.

Indicators of price, distribution and presentation 100% of respondents think it is important. This suggests that price compatibility with consumer ability, ease of access to food and time to process food and hygiene are things that can be important for them in consuming food. And for the image indicator, 83% of respondents in the adult category did not state that the image of food related to social status and economic status could motivate to consume food.

How is the public's interest in traditional culinary which is an identity of a region and has a cultural entity, so that with the loss of traditional food, it is feared that the cultural entity in the area will also disappear. Based on the distributed questionnaire, mapped the number of respondents who like and who dislike traditional food. With the following hypothesis:

Ho: There is no difference in interest in traditional food between adolescence and adulthood.
Ha: There is a difference in interest in traditional food between adolescence and adulthood

Table 3

Group	Yes	No	Amount
12 – 21 year	4	14	18
22 – 35 year	10	3	12
amount	14	17	30

$$\chi^2 = \frac{30(96 - \frac{1}{2} 30)^2}{(18)(17)(14)(12)}$$

$$\chi^2 = \frac{30(96 - \frac{1}{2} 30)^2}{(18)(17)(14)(12)}$$

With an error level of 5% and dk, the value of table² table = 3.83 and with an error rate of 1% the value of ² table = 7.631. It turns out that the value of ² table with an error level of 5% or 1% is greater than the calculated value of ², thus ho is accepted and ha is rejected. So it can be concluded that "there is no difference in interest in traditional food between adolescents and adults".

Then for the question category there are cultural values and beliefs in food as follows;

Table 4

Group	Yes	No	Amount
12 – 21 year	10	8	18
22 – 35 year	10	2	12
Mount	20	10	30

Thus it can be seen that 56% of respondents in the adolescent category chose food because there were cultural values and beliefs in it, and 83% of respondents in the adult category also said the same thing. Overall 67% of respondents or the majority of respondents choose food because there are cultural values and beliefs. What are the obstacles in the development of the dual mesri and cemplung traditional culinary products.

Based on the results of interviews with Ibu Rukayah and Ibu Eroh, who are

suppliers of dual food, mesri and cemplungko, to traditional markets in the Cirebon region of joy and its surroundings. Whereas constraints in development include the lack of marketing promotion, product packaging, access to funding, limited human resources, and less than optimal government support for introducing this traditional food.

Therefore, researchers provide solutions, one of which is promoting traditional food with online media, then changing the packaging as attractive as possible with a trademark as a characteristic, easy to remember, and researchers coordinating with local villages to carry out activities to introduce traditional food to teenagers, the goal of this food will continue to be known and preserved by future generations.

Conclusion

The typical food of the Village of Cirebon Girang Gandamesri and Cemplung is food that must be preserved, it needs full support from the local village government. Therefore it can be concluded that for the youth category, taste, appearance and presentation are important in choosing a food. While for the adult category, taste, appearance, price, distribution, image and presentation are important in choosing a food.

In traditional culinary interests which is an identity of a region and has a cultural identity, that is, 56% of respondents in the adolescent category choose food because there are cultural values and beliefs in it, and 83% of respondents in the adult category also say the same thing. Overall 67% of respondents or the majority of respondents choose food because there are cultural values and beliefs.

Constraints and the development of traditional food have been evaluated with the advice of researchers, one of which is to promote traditional food with online media, then change the packaging as attractive as possible with a trademark as a characteristic, easy to remember.

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